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Stars Over Bethlehem (*Extracts*) *Edward Clarence Farnsworth*

The Labours of Hercules

No. VII. The Capture of the
Erymanthian Boar

Alice A. Bailey

The Full Moon

of December, 1957

Comdr. W. M. Wynne, U.S.N.

Onward into the New Age

Donald Keys

All-Inclusive Truth (*Poem*)

Ian Wolfe

Signposts to the Future

Helen Stinson Shaper

On Our Bookshelf

The Spirit of Masonry

Foster Bailey

(*Reviewed by John Sinclair*)

"Lest We Forget"

Editorial

"Isis Unveiled" looks at Libra

H.P.B.

The Voice of a Vision

Jeanne Bagby

FOSTER BAILEY, EDITOR

ANNE PIERCE, ASSOCIATE EDITOR

32nd Floor, 11 WEST 42nd STREET, NEW YORK 36, N.Y., U.S.A.
and 38 BROADWATER DOWN, TUNBRIDGE WELLS, KENT, ENGLAND.

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Stars Over Bethlehem

Love divine, all Love excelling,
Joy of heaven, to earth come down;
Fix in us thy humble dwelling,
All thy faithful mercies crown.
Father, thou art all compassion—
Pure unbounded love thou art;
Visit us with thy salvation,
Enter every longing heart.

Charles Wesley, 1747.

Among the three supreme Kosmic forces, Mind is the enlightener; Will is the strengthener; but Love is the binder. From one point of view the chief end attainable through the Kosmic process is first the binding together of every atom of the manifest, and ultimately the binding together of both the manifest and the Unmanifest. *Because of this view, Love is usually deemed the Supreme Kosmic force.*

Among those able to receive it, a truth of such universal import as that relating to the advent of a World-teacher necessarily arouses wide diversity of opinions, with the result that sceptics seem justified and satirists and scoffers find a weapon ready-made for their use. *This lack of unanimity among genuine truth-seekers is a passing phase of growth away from characterless submission; a growth which will eventuate in true individuality, that which without sacrificing identity, blends with all other individualities in a just and comprehensive view.*

In what are known to the world at large as early historic times, the conditions of this earth life were for the most part endurable only because of belief in man's pilgrimage to other-world rest and happiness. All exoteric religions are built upon this well-nigh universal faith. Even where the doctrine of reincarnation obtains, every teaching except the most esoteric prepares the disciple for a blessed translation to what are called higher realms. *The idea of bringing heaven to earth has not heretofore been enlarged upon chiefly because of the supposed imperfectability of physical matter as such.*"

Special Teachings from The Arcane Science.

Edward Clarence Farnsworth, 1913.

The Labours of Hercules

By
Alice A. Bailey*

Labour VII. The Capture of the Erymanthian Boar

Libra (September 22nd—October 21st)

The Myth

The Great Presiding One, within the Council Chamber of the Lord, pondered the nature of the son of man who is likewise a Son of God. He thought on what was needed to make him still more like unto his Father. "Another labour must be carried out. Balance he needs, and judgment sound, and preparation for a major test and future service to the race of men. For this, let him prepare with care." And the Teacher, noting on his tablets the purpose of the coming test, went forth and spoke to Hercules. "Go forth, my son, and capture the wild boar; salvage a ravaged country, yet take the time to eat." And Hercules went forth.

* * *

And Hercules, who is a son of man and yet a Son of God passed through the seventh Gate. The power of the seventh sign passed through him. He knew not that he faced a dual test—the test of friendship rare and the test of courage unafraid. The Teacher had instructed him to seek a boar, and Apollo gave to him a brand new bow to use. Quoth Hercules: "I will not take it with me on the Way, for fear I kill. At my last labour, upon the shores of the Great Sea, I slew and killed. This time I slaughter not. I leave the bow."

And so unarmed (save with his trusty club) he climbed the mountain steep, seeking the boar, and seeing sights, on every hand, of fear and terror. Higher and higher still he climbed. And then he met a friend. Upon the Way, he met with Pholos, one of a group of centaurs, known unto the gods. They stopped and talked and for a

* From now on the chapters will be based on the informal lectures given by A.A.B., her finished material for a proposed book having run out. Therefore, a re-write of the lectures will be offered, plus material from "Esoteric Astrology" and from "The Gifts of the Spirit" by Dane Rudhyar, neither of which had appeared at the time the lectures were given in 1937. A.P.

time Hercules forgot the object of his search. And Pholos called to Hercules, inviting him to broach a cask of wine, which was not his, nor yet belonged to Pholos. Unto the group of centaurs, this great cask belonged, and from the gods, who dowered them with the cask, had come the word that never must the cask be broached, save when the centaurs met and all were present. It belonged unto the group.

But Hercules and Pholos opened it in the absence of their brothers, calling to Cherion, another centaur wise, to come and share their revels. This he did, and all the three together drank, and feasted and caroused and made much noise. This noise the other centaurs heard from distant points.

In wrath they came, and a fierce battle then took place and in spite of resolutions wise, again the son of man, who was a Son of God, became the messenger of death and slew his friends, the centaurs twain with whom he earlier had drunk. And, whilst the other centaurs sorrowed with lamentations loud, Hercules escaped again into the mountains high, and again renewed his search.

* 94 *

Up to the limits of the snow he went, following the tracks of the fierce boar; up to the heights and bitter cold he followed it, and yet he saw it not. And night was drawing on, and one by one the stars came out, and still the boar out-distanced him. Hercules pondered on his task and sought within himself for subtle skill. He set a snare with skill, and wisely hid, and then he waited in a shadow dark for the coming of the boar. And hour by hour went by, and still he waited till the dawn drew near. Out from his lair the boar emerged, seeking for food, driven by ancient hunger. And in the shadows, near the snare waited the son of man. Into the snare the boar fell and in due time, Hercules released the savage beast making it the prisoner of his skill. He wrestled with the boar and mastered it, and made it do the thing he said, and go the way that he desired.

Down from the snowy summit of the mountain high came Hercules, rejoicing on the Way, driving before him, on the downward Way, the fierce though tamed boar. By the hind legs twain, he drove the boar, and all upon the mountain laughed to see the sight. And all who met the son of man who is the Son of God, singing and dancing on the Way, laughed too to see the progress of the two. And all within the city laughed to see the selfsame sight—the staggering, weary boar and the laughing, singing man.

Thus Hercules performed his seventh labour and returned unto the Teacher of his life.

* * *

And the Great Presiding One within the Council Chamber of the Lord remarked: "The lesson of true balance hath been learnt. A lesson still remains. At the ninth Gate again, the centaur must be met and known and rightly understood."

And the Teacher said: "The seventh labour is completed, the seventh Gate passed. Ponder upon the lessons of the past; reflect upon the tests, my son. Twice have you slain that which you should love. Learn why." And Hercules stayed within the city gates and there prepared for that which later should befall—the test supreme.

The Tibetan

Prologue

"The Mythos is the undisclosed Thought of the Soul." (Isis Unveiled)

Libra presents us with many paradoxes, and marked extremes, depending on whether one is on the clock-wise turn of the Zodiac, or on the reversed path, the disciple who has turned, consciously, to the evolutionary path, the Way Homeward. It is said to be one of the most difficult signs to understand. It is the first sign that has neither human nor an animal symbol, except that holding the balance stands the figure of Justice—a blinded woman, blinded perhaps to the outward, objective sight, that the inner intuitive sight may divine where justice lies.

It is an interlude, we are told, comparable to the quiet listening in meditation; a time of assessment of the past; and again, strangely, the average man approaches Libra through the drastic test of Scorpio, while the more evolved man enters into the Libra test from the sign of Virgo—with the Christ Consciousness stirring in his heart and mind. Think how different will be the experiences of these two men in Libra. In one case the balance will swing wildly up and down, in the other balance will be approached, or achieved between matter and spirit, and all lesser pairs of opposites.

At this point we begin to see why, in this quiet sign, we meet with the problems of sex and money, both good servants and bad masters, according to the use made of them. Sex a sacrament, at-

one-ment of male and female, for the production of forms for the carrying on of evolving life. Money a means of exchange, of sharing at a distance, if not loved and held for itself alone—the gold of the miser, or the gold of the loving, giving heart.

The balance of the pairs of opposites (*Esoteric Astrology*, p. 250) is sharply defined. The balance may swing from Bias and Prejudice to Justice or Judgment; from dull Stupidity to Enthusiastic Wisdom. How unusual and delightful a combination of words is that. In common parlance we symbolize wisdom by the rather stupid blinking owl, and those who think themselves wise are too often full of solemnity and a bit stodgy—but wisdom should be “enthusiastic.” Something to ponder, that. And there may be intrigue (the winding ways of man-made laws invite it) or there is Straight Forward Conduct, and the Libran may be characterised by materialistic or by spiritual attitudes. Over and over again, on this journey round the Zodiac, we must remind ourselves that the energies of these great constellations are all harmonious, good and for a purpose; it is our receptivity and use of them that determines what we manifest. It correlates with painful exactness the impressions gained by the casual tourist, and the man who goes and lives a while in a country, and really knows its people. Sometimes one thinks that an intelligence test should be given before a visa is issued—such wild ideas, for instance, are brought back by people who have spent a few days in Paris and think they know France.

And in this stately sign of Balance and Justice and the Law we find that the test ends in a burst of laughter—the only labour that does. Down from the mountain came Hercules, trundling the boar like a wheelbarrow, singing and laughing—and all onlookers laughed with him. How delightful; and this despite the fact that again Hercules made a direful mistake. The Teacher had told him to “take time to eat”—but Hercules took time for a drunken orgy with two wise old centaur friends, and take note that they broached the cask of wine which was to be opened “only by and for the group.” A whole sermon could be preached on that point and also on the fact that while Hercules took every precaution not to kill the boar, he wound up by killing two friends! Thus does temptation come up behind us when we think we have cleared the path before us of pitfalls. But then the wise Teacher, when assessing the labour, passed lightly over the brawl, to which all had contributed, merely saying “Ponder upon the lessons of the past” [Libra's assessment]. “Twice you have slain that which you should love. Learn why.”

That is all; and we are reminded that the personality remains outside the Ashram—our Teachers see only whatever light we bear—and though there is no special praise—Hercules just passed, not *cum lauda*, but the seventh labour was declared “completed” and the seventh Gate passed. Justice with mercy. “If Thou O God wilt be extreme to mark what is done amiss, O Lord who may abide it.”

A.P.

Reflections of a Libran

Before Hercules captured the Erymanthian boar, he sat at the table of Pholus and drank heady wine. At this time he was the soul of conviviality, seeking and finding pleasure. For Hercules, as for all who assume the labour that must be performed in Libra, the fumes of pleasure must be dissipated before the greater task of self-mastery, i.e., the capturing of the boar, can be undertaken.

It is to be noted that the quaffing of the wine by Hercules leads to a tragedy—the death of Pholus. This sudden interjection of catastrophe into the pleasure-seeking existence of the Libran, harsh though the experience be, is a necessity for the growth of the soul. Without such tragedies the potentialities of Libra remain dormant. The Libran sets out upon his journey in winter—a time of bleakness when the personality life has lost its allure.

Hercules does not use brute force in taking the boar captive. He sets a trap, waits and allows the beast to trap itself. When the boar floundered in the snow-drifts, Hercules seized his opportunity. It is curiously Libran to avoid a direct encounter, and not to expend more force than is necessary. He seeks to achieve his ends gently, not coercively.

We are told that Hercules seizes the hind legs of the boar, and compels the beast to walk down the mountainside on his front legs, and that this spectacle excites the laughter of all who witness it. In this incident we observe the Libran's ability to find unusual solutions, and to perceive the value of the incongruous.

Matters of great consequence in the history of mankind are determined by unusual approaches to common problems. For example, a Tartar chieftain started a great fire behind his own troops, thus forcing them to press forward with such desperate vigour that no enemy could withstand them. Again, when Hannibal

sent his elephants against Scipio, the latter ordered soldiers to blow trumpets into the ears of the animals; confused and frightened by the noise, the elephants stampeded, and killed many of Hannibal's men.

97.
The perception of incongruities is one of the greatest weapons given to mankind in its perpetual fight against glamour. It is the source of the laughter that explodes pretence and destroys outmoded institutions.

This is the only labour that ends in a burst of laughter. Not only does Hercules perform the task assigned; he makes the ferocious boar an object of ridicule. By a slightly altered perspective, many of the terrifying experiences of life may be transformed by a beneficent sense of humour. Much of what people regard with grave and serious earnestness has decidedly ridiculous overtones.

The graphic description of Hercules leading the boar by its hind legs is a symbolic representation of the soul directing the ungainly body. This relationship in which each aspect achieves due importance, is characteristic of the more highly organised Libran. Thus is the principle of balance observed.

The Libran goes about weighing and balancing all things. This attitude frequently makes him appear hesitant and indecisive. Knowing that there are innumerable gradations between black and white, he is seldom inclined to be an extremist. He knows that those who are regarded as pillars of society may be Pharisees, and the unostentatious, humble, the salt of the earth; that those who protest their excellence most vehemently may be the least meritorious; that the worldly wise may act like fools, and fools may stumble upon treasures; that the judgments of the world may be reversed by a higher court; that Truth may walk the earth in many an unlikely guise.

The quest for Truth, then, becomes changed into the development of discrimination. In a sense, Truth does not exist for human beings, for all truths are but fractional parts of greater wholes. The search for these more inclusive concepts is of more importance than the insistence upon an isolated fragment of a narrow, separative segment.

Like a busy spider, the Libran is perpetually spinning threads of relationships, creating a sensitive network of meanings. The result of such activity is synthesis. Between the concrete and the abstract

he stands, trying to relate the two. Always there is a discrepancy, always the gap between the end envisioned and the goal achieved; and yet, the web glows luminously, and assumes a pattern of intricate beauty.

Halfway between heaven and earth the Libran waits. Looking above, he sees the vision, the golden dawn gilding a snow-capped mountain-top; gazing downward, he beholds the sloughs and the mire through which the sons of men must pass. On the one hand, he cognises high ideals; on the other, he perceives them repudiated. At this midway point he must stand and work. If he rises towards the ideal world, he loses touch with common things; if he descends to the level of materialistic activity, he loses the precious perceptions that are the mainspring of his being. Between these two worlds he is poised in order that he might gain understanding—an understanding that includes the highest and the lowest, the good and the bad, the lofty and the insignificant. This is compassion.

The knowledge gained brings disillusionment. Peering into human hearts, he perceives the obscure shadows, and the sediment of strange passions therein. He discovers the base methods by means of which persons of consequence establish their success, the dark spots in the lives of reputable men, the clever ways by which they evade the promptings of conscience. He observes the budding ideals which are frost-bitten at the first temptation. The long onward march of the human race he contemplates, with its sporadic achievements and its multifarious failings.

What is the result of such reflections? First of all, the glammers that so often chain a man to earth are substantially weakened. He becomes aware that man lives in a swirling mist of illusion, clinging to life as an end in itself, oft time fleeing from truth as from a catastrophe. This description of shortcomings does not mean that human goodness is overlooked; without a sufficient measure of it the world could not endure.

The Libran is not at all sure he cares to take part in the aggressive struggle to make a living, and to push his way forward belligerently to a place of power and prestige in the world. Were he concerned about himself alone, he would probably retreat to a library, and spend his days there. However, other human beings also exist, and they have claims upon him. The motive of service thus takes root in his life—a sense of service based on a realistic appraisal of human nature. Actually, it is very difficult to serve the incredible species

called man. Inform him of a truth that would, if accepted, alter his stereotyped way of life, and he will like as not condemn you as a radical; reason with him, and he will stubbornly insist on the primacy of his instincts; on the other hand, display indifference to his plight, and he will denounce you for being callous to his sufferings. Whoever would serve the human race must be prepared for misunderstanding, misinterpretation, and the perversity that upholds the opposite of what is said.

The Libran is not inclined to be either a zealot or a tyrant. Seeking to persuade rather than compel, he understands the art of spiritual compromise; this involves a willingness to yield on all unessential points, and an understanding that heaven is reached by a series of separate steps rather than by a single salvational leap. Serving others requires a just appraisal of their capacities; to expect from them what they are incapable of giving is both unwise and frustrative. The help given to a person must find expression within the framework of his limitations. If this is not done, the aid may prove an impediment. A careful distinction must be made between too much aid and too little; if too much is given, the individual will not be encouraged to use his own resources, whereas too little may cause him to sink in a sea of despair. In other words, the help given must be carefully suited to the needs of the individual involved. In many cases, help would only be an encumbrance; therefore, it is often better to allow a person to fashion his spiritual certainties out of his own bitter conflicts.

The constant weighing and measuring so characteristic of Libra have one aim: the establishment of equilibrium. The world is upheld by equilibrium, and this the Libran understands. As a matter of fact, the laws of karma may be considered as equilibrizing activities that prevent the continuance of an unbalanced condition. The catastrophes that befall a man are meant, not to punish, but to restore equilibrium in his nature. He who establishes equilibrium in his own life will not be obliged to have it imposed upon him by harsh, bludgeoning circumstance. The scales of Libra are easily tipped on either side, but the mid-point on which the balance rests remains unchanged. This is the point of equilibrium, the secure retreat which the fluctuating shadows of earthly upheavals and catastrophes can never menace.

It should be pointed out that equilibrium, as here conceived, is a dynamic rather than a static condition. A balanced system of energies

would be a more adequate definition; phrased differently, it might be called an ordered arrangement of energies directed and controlled by an over-arching will-to-good. The fully developed man, or initiate, might perhaps be described in such terms also.

In the midst of dissonance, the Libran cherishes the dream of harmony; in the far-country, he remembers his Father's House. In memory thereof, he seeks to be a point of peace in a sea of clashing forces. That is the goal, but not always the achievement. However, this longing for harmony strengthens in him the desire to be a peacemaker. He can usually understand both sides of an issue, and this ability serves him well as a mediator and arbitrator.

The energies he employs are persuasion, courtesy, and cooperation; when these fail, he disdains harsher methods. He is naturally inclined toward group work, and is attracted by all programmes of action that promote brotherhood and unity.

There is a strong feminine element in the Libran, and this is natural, seeing that Venus rules the zodiacal sign. The hard, driving thrust of modern life is too aggressively masculine; the softer grace and artistic beauty of the feminine component should act as a complementary influence. The Libran instinctively understands this. He knows that masculine assertiveness must be modified by the subtler savour of feminine sweetness—that yielding water will outlast implacable stone and rigid steel.

When the Libran has assimilated the soft harmonies of Venus, he begins to respond to another vibration—that of Uranus. The statement in the Bible which describes this impulse is expressed in the words, "Behold, I make all things new." The old forms are understood to be chains and shackles. They must be discarded. The broom of God must sweep away the debris of the ages in order that the high ideals of brotherhood and unity may be incorporated into the very structure of our institutions, that the lives men lead may reflect the divine image that is indelibly imprinted in their essential being. Yet, this revolutionary change is not to be accomplished by a re-arrangement of outer shapes, forms, or institutions; it must originate within the human mind, in the silence of a man's heart, when he turns towards the light that shines upon him from the residue of immortality dwelling in him. The Libran sets out to re-make himself, knowing that this is his first step towards the re-making of the world.

Francis Merchant

The Rulers of Libra and Its Opposite Sign

The opposite sign of Libra, with which at-one-ment must be made, is Aries whose exoteric ruler is Mars, while the ruler of Libra is Venus. Exoterically, therefore, there must be at-one-ment between the Will and the higher mind, expressing itself through desire or love according to the status of evolution. The esoteric ruler of Libra is Uranus, and Saturn in this sign is the ruler of that "stupendous Creative Hierarchy" which forms part of the third aspect of divinity. It is for this reason that Libra is closely connected with, and explains the third aspect of the Godhead and hence it is a governing sign and a major determining factor where Law, Sex and Money are concerned. The Tibetan further states that "if students will make a careful study of these three—Law, first aspect; relation between the pairs of opposites (sex), second aspect; and concretised energy, called money, third aspect, as they express themselves today and as they can express themselves in the future, they will have a picture of physical human achievement and of future spiritual expression which will be instructive and most worthwhile. The whole process is accounted for by the activity of the three rulers of Libra: Venus, Uranus and Saturn." (*Condensation, Esoteric Astrology*, p. 243 *et seq.*).

Peculiar beauty emerges when considering the keynotes of Aries and Libra as given by Dane Rudhyar in *Gifts of the Spirit*. The note for Libra is "Ease", but it is far from the ease of luxurious comfort! The author defines it as "an expression of totally accepted relatedness be it with an object, a situation or a person. . . . Men can only be free from nature by fulfilling nature; by fulfilling it with ease, with elegance.

"By elegance we mean that quality which the mathematician has in mind when he speaks of 'the elegant solution of a mathematical problem'—a solution which moves on with extreme ease, with the utmost simplicity of means, with a minimum of intermediary steps, with inherent logic. A redwood tree is likewise the elegant solution of the problem contained in the seed; a perfectly easy and logical development of the life potentialities inherent in this seed.

"Natural growth of inherent potentialities, ease and logic of development, elegance of unfoldment—these are jewels of the art of living; these are the tests of mastery."

Let your mind rest in contemplation on these beautiful words. It is difficult to imagine a more refreshing concept of growth—a growth which unfolds from within as a flower opens, instead of with stress and anxious strain. Here we might note that Libra represents the vegetable kingdom, sex, natural affinity. In that kingdom three rays are said to be vibrating in unison. This results in Service, Beauty, Colour and Fragrance. Rudhyar's words are not mystical poetry; they are rooted in biological fact, where also Creative Energy, God Immanent, is at work.

Turning to Aries, we find that the keynote is "Adaptability", which indicates a method by which the Ease of Libra may be obtained. We all know of men and women in history and about us, who move with poise and power amidst tragic happenings. And what an awesome, inspiring sight it is. We find adaptability also in the camouflage of the animal kingdom, the colouring of birds and beasts to protect their lives—and man in dangerous circumstance has an equal need for camouflage, in his case, adaptability. This immediately raises a query as to the dangers of compromise, the deserting of principle for safety. But just as the Tibetan has told us that "spiritual compromise" may be a recognition of time and evolution, not involving any treachery to the goal, so we read the following by Rudhyar:

"This type of social adaptation should not be such as to divert or muddy the flow of the release of power. It should not alter the quality of the projected Images, or cloud the vision they convey. . . . This is a difficult task of discrimination! To be adaptable, yet to retain the purity and total integrity of one's vision and one's ideal; to accept detours, yet not lose the direction of the goal; to be understandable and acceptable to those who need the spiritual arousal, yet not distort or lower the character of the message; to use the values born of the past, yet not sell short the future to the uncertain present; to be kind to men, yet uncompromisingly true to the spirit—such are the problems that the Aries person will constantly meet, in one form or another.

"The individual who is consecrated and true to the spirit acts *as* the spirit in terms of human needs." [Ease and Adaptability—Libra at-one with its opposite sign Aries. A.P.]

The Constellations and the Stars

102 There are three constellations in Libra, all of special interest. First there is the Southern Cross that has never been seen in the Occident since the time of the Crucifixion when it was seen at Jerusalem. Now the cross is receding. Let us try to grasp the dramatic presentation in this great symbol. Four bright stars make up this cross, four, the number of the matter aspect of man—the quaternary. The Southern Cross, the quaternary is receding. The same symbolism is seen in Gemini, with Castor and Pollux. Castor symbolizing immortality is growing brighter and Pollux, mortality, is growing dimmer. The cross is receding, and this promise is in Libra, called the open door to Shamballa, the sign in which there is found “the narrow, razor-edged path” which leads the man into the kingdom of the soul.

The second constellation is that of Lupus, the wolf. Down the ages the wolf's head has been the symbol of the initiate. But it is a dying wolf, and the wolf nature that has devoured the soul nature until now, is symbolized as dying out, for as man achieves balance, the activity and power of the wolf dies out.

The third is the Corona, the crown held before man working in Libra. The symbol is based on the story of Ariadne, the mother aspect, who was given a crown of seven stars by Bacchus symbol of the second aspect of divinity which glorifies matter by making it the expression of the divine mind. [From A.A.B.]

As with all of Libra, interpretations and understanding of the constellations are difficult, but provocative of thought. If these data seem meagre and vague it is perhaps again representative of Libran interlude which one of the Masters of the Wisdom has called “the master of no-man's land.” So we can but ponder, remembering how the wolf appears as the animal that suckled Romulus and Remus; and was the fierce animal that St. Francis of Assisi tamed by his love for it, and sense of oneness with it.

Some Highlights from the Lecture by A.A.B.

In Libra we have the man who does not speak, symbolic of the interlude of silence in the life of Jesus, between the ages of twelve and thirty, we hear naught of him—years of silence whether spent among the Essenes in Egypt, or in the carpenter shop, in which that

great Son of God, balanced spirit and matter and prepared for His ministry as a son of man who was also a Son of God—demonstrable. The great revelation to my mind is not that we are spirit, but that all is God in manifestation; it is all Energy in different categories. Christ was the perfect expression of divinity in form. He balanced spirit and matter perfectly. That is the work we all have to do.

* * *

The two good centaurs that Hercules killed are known as Cherion (good thought) and Pholos (bodily strength). This test was to show control of the emotional, astral, desire nature, in whatever form it may take and it is all the more powerful the more advanced a human being is. You cannot control or guide the desire nature by physical strength or by thought alone. You may succeed for a time and then it surges back up in you again. The only answer is to take the boar of desire up into the high mountains. It is on mountain tops that all the great revelations come, where the mists of the valley disappear and illumination comes.

103
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Libra is an air sign and is on the Cardinal Cross which will govern the next solar system and in this system governs the path of initiation, which is trodden by the flower of the race (*Esoteric Astrology*, p. 279). Again the mystery veils so that we find the sign difficult to understand, but one thing is clear and plain. The key-notes of the sign: They speak straight to the heart and without obscurity. To the average man, with no developed spiritual consciousness, the word goes forth again and again throughout the aeons: "And the Word said: Let choice be made." The response eventually comes back as a result of the evolutionary process and from the soul. "I choose the way which leads between the two great lines of force." (*Ibid.* pp. 251, 261).

Striving towards the rocky path is not externally acquired—it grows from within, solely through cumulative experience. One must know the complete immutability and eternity of life in order to proceed fearlessly. One must understand the indestructibility of our essence in order to set this value upon the scale.

Fiery World, Vol. I.

The Full Moon of December, 1957

By

Comdr. W. M. Wynne, U.S.N.

May we remind the reader that the object of these twice-yearly full moon articles is to interpret briefly the approach of Hierarchy to humanity?

Beginning in 1950 a major approach was initiated, as you will recall. After seven years a minor cycle ended and simultaneously—which means this year, 1957—another minor cycle began. The characteristic of the new minor cycle was mentioned only briefly in the article on last June's full moon. The international pattern was then not apparent, awaiting the definite entry of all four major planets into new zodiacal signs. The four heavy planets are now in these signs and we behold the Russian peoples receiving special attention in the direction long ago indicated in the Fatima miracle.

You will remember that in 1917 three children in the fields outside Fatima, Portugal, beheld the Virgin in a vision and received instructions to pray for the conversion of Russia and the alleviation of the suffering of the world.* Subsequently it was revealed to them—and from them imparted to their unbelieving elders—that there was a terminal date in 1960 by which time this should be accomplished. No matter what our religious views are about this matter, it so happens that this so-called terminal date coincides with the midpoint in the present minor cycle (the full moon of December 1960) when Hierarchy will rest from its current labors, awaiting the response of humanity for a time. If the response is adequate we shall hear little about war but instead turn our attention to the mastering of our planet Earth; if the response is inadequate then we shall have World War III at least by the 1990s, just as Nostradamus, for one, has predicted.

Little attention has been given, even by the occult-minded, to the efforts emanating from the Hierarchy for the elimination of war. Since the great crisis in World War I (in 1917) these have been going on and in our days have reached such levels that we seem to see such an ideal within reach. The Korean imbroglio has been laid to rest, and how effectively a Near East war was nipped in the bud a

* This is said to have occurred at the time of the first bloodshed in the Russian Revolution (Kerensky phase), May, 1917.

year ago in November! There are those in power in Russia who would have no compunction about starting a universal conflict but they will not be able to move. For one thing, the charts of this December's full moon show no war in 1958. Let us see.

At London the time is 6.11 a.m. on December 7, 1957, and the full moon will set in something less than an hour, as 2° Sagittarius $35'$ rises. Nothing is angular. Britons will give their attention to finances and to many other matters but there will be practically nothing shocking in the morning's *Times* in '58.

At Washington it will be much the same. Nothing is angular except Mercury in 5° Capricorn $44'$ near the nadir, indicating activity in the manual arts and communications. The full moon will be high and toward the west. The time is 1.11 a.m. and the longitude of the full moon—everywhere—will be 14° Gemini $53' 2''$. In the United States in 1958 there will be irritation on account of the slipping value of the dollar. There will be much idealistic talk and at long last a real start (Jupiter in Libra) toward doing something to remove the self-destructive features from our economy. The people will do little to combat inflation.

At Moscow, how different! Jupiter in mid-heaven to bring equilibrium and an expansive spirit among the people. Neptune nearby to impart idealism and in Scorpio it will be explosive, soon enough. Neptune, the "earth-shaker" of the ancient Greeks, in the watery sign of Scorpio (where it will remain for 13 years) fans the subterranean fires which cause increased seismic and volcanic activity, even in human moods. But there is much more than this.

At the time of the full moon (just set) at Moscow, $18^{\circ} 17'$ of Sagittarius arises. The sun rose about a quarter-hour before, but in between (at $16^{\circ} 33'$ Sagittarius) is the planet Saturn. I never see an important horoscope with Saturn rising in Sagittarius but I think of the glorious but tragic figure of Abraham Lincoln. In 1860 the capable American astrologer, Broughton, could not bring himself to predict the election of Lincoln because in it he could foresee misfortune. It was the misfortune of the civil war which ensued.

This position of Saturn cannot be explained without recourse to esoteric astrology. The key to it lies in the rulership of Sagittarius, which in esoteric astrology is the Earth. Saturn likewise is on the same ray (the 3rd) as our planet. Hence what is involved in this

position is inexorable. Remember that this is the esoteric—not the ordinary, exoteric reading; but in connection with such an important chart as this, only the esoteric is applicable.

It is difficult indeed to envisage a new mind emerging in Russia without civil war within that country. This full moon chart shows the likelihood of such a civil war, but with Saturn in the sun's rays it will be of short duration, probably late next year. Then too it may not succeed, whence Russia will not play her part in the cycle after this and our descendants may not escape the wars of a generation hence.

The Sabian symbolism of the degree of the Full Moon is: Gemini 15°, *Two Dutch children talking*: "This is a symbol of the creative interest of man in the broad range of potentialities on which he may draw. His rehearsal of experience here becomes vicarious and a matter of childlike or unconditioned familiarity with the simple contributions of the self to its milieu at root, thus facilitating a more effective grasp of life on every practical or everyday level. All relationships are reduced to common elements of background and skills. The keyword is *Clarification*. When positive, the degree is a self-confidence of spirit by which man is able to establish himself advantageously at ease in any possible situation, and when negative, extreme provincialism and inability to communicate ideas of any moment."

I wish the reader would re-read the above paragraph because it contains much about the forthcoming contribution of the Russians under the leadership of Hierarchy.

Timing

"A true comprehension of the time element, with its cyclic ebb and flow and the right season to action—a most difficult psychic power to master . . . but one which *can* be mastered through the use of patient waiting and the elimination of hurry."

Discipleship in the New Age, Vol. I, p. 50.

Onward! Into the New Age

By

Donald Keyes

The requirements for useful discipleship at the present time and in the era immediately before us are so considerably different from those of times past, that it may be worthwhile to consider their theory, and more particularly their practical application.

The demands of today are that the server be more well-rounded, more thoroughly balanced than ever was true of the past. For he must live and work in the world of men. He must do his job not in spite of being odd or peculiar, but rather with the advantage of being thoroughly respected for his practicality, common sense and poise. His personal habits and predilections will not be allowed to interfere with the acceptance among people that he must nurture in order to perform his tasks efficiently.

New Age Characteristics

One must bear in mind that we approach a cycle of seventh ray expression, and an Aquarian age. The dualities of Pisces are passing. New expressions will be a unity—the unity of the highest expressing itself at the nadir point. Divinity will no longer be merely *symbolized* by the focus taken in matter. Divinity will be externalized by its *appearance* in matter. And thus will the Kingdom of God be manifest on Earth.

In the lesser sense, then, the old dualities will be disappearing from the disciple's life. He will no longer be "in this world but not of it." He will *be* this world, and in his so being, he will make all things new. When there was duality, and the disciple's life was unseen, was hidden from the eyes of men, then it mattered little what he lacked in terms of adjustment to ordinary life. If he could maintain his inward link unbroken, even though to do so he had to live a retiring and isolated and peaceful existence, it was enough. Not so today. The call goes out for those who can add to their equipment the full measure from both worlds. The need is almost completely for those who will develop their full power by demonstrating it in plain sight of their fellow men. This is the hour when humanity must learn the nature and goals of life. They will learn mainly by seeing the divine life manifesting and in full operating capacity in those whom they may contact in their regular lives. For

this is not the hour of the rebel from human life, who unassisted climbs the crags, and pounds unbidden, demanding entrance to the mysteries of life. This is the hour of the blossoming forth of the life of Christ in men.

The Hierarchy which has watched and waited for countless lesser cycles now is preparing to attend the birth of Christ in man, and to accompany Christ Himself on His physical journey. For the Hierarchy there now no longer exists the duality of the esoteric and exoteric groups in the world. The Hierarchy is to appear in exoteric manifestation. Their attention is on world affairs. But the disciple stands 'twixt the world of men and the realm of Hierarchy and must be the *first* to resolve the duality—the first to manifest in himself the working union of the two Kingdoms.

And this is his unique opportunity. For the full force of the flooding focussed Hierarchical energies will flow through him *if* he can succeed in resolving the duality within himself into the unity of the New Age.

Henceforth the real training of the disciple will be *in the field*, learning to handle and to anchor Hierarchical energies directly in the ranks of his fellow men. By interposing himself in the current of Hierarchical attention that is now on human affairs, he places himself under the tension and under the pressure which alone can form that distillation of human life that we term the disciple.

And so if today we would truly serve, we must place ourselves in the breach, helping to form the channel for the inflowing Hierarchical life, working to manifest and demonstrate the nature of the Man of the New Age—the Man who combines in himself elements both human and Divine.

“Learn what is going on in the world and then do something about it” was advice that Mrs. Eleanor Roosevelt was heard to deliver. And this could well be the first admonition to the would-be disciple-server of the new day. Incarnations of introversion and meditative in-reaching have ill-prepared him for an active life in human affairs. Some of the simplest adjustments which otherwise lie far behind him often require recapitulation before he can serve skilfully and well in outer life. The shaping of an affable, kind and dextrous personality regaining the ability, if indeed he ever had it, to decentralize himself in the group and yet make his full contribution, these and so many other things he will have to demonstrate. Harm-

lessness, selflessness and right speech—he knows all about the character requirements for treading the path, and his knowledge was all very well when he stood as a non-participant in life, storing up knowledge and fact. He was under no pressures and he felt himself really quite saintly as he pondered the attributes of adeptship and saw their beginnings in himself. But place the same student under pressure—send him out into the full force of the devastating accumulated momentum of human bestiality and let him stand and having seen himself under stress, then declare the measure of his virtue.

The requirements for discipleship remain the simply stated and the trite but their manifestation under crucifying conditions shows their true dimensions.

Would one choose to aspire to discipleship? Would one choose to serve the Hierarchy and his God? Let him transmute his knowledge into wisdom in the fires of human salvage. Then his little stream of fire will be amplified a hundred-fold by the life of Hierarchy seeking human redemption. He will be burned out, and that which he was will cease to be and he will enter into Hierarchy.

What greater adventure is there than discovering the tide of Hierarchical life flooding through all the network of human affairs, and, discovering the channel where one may serve with skill, interpose himself in the stream, opening wider the gates for love and light.

In a sense, the fledgling disciple, the aspirants and the esoteric field itself are only learning what the elder disciples already know: they are banded together as World Servers, and their name is Legion. Through identification with the Hierarchical purpose of human redemption will the aspirant learn the tides and flow of Hierarchical life and discover those who stand as lighted outposts on the ragged shores of human life. Through compassion, through identification with the needs and gropings of his kind, the human family, will the new server discover his place and the strength which will come to his aid, blend with him, and transform his life.

Paths of Service

What preparation shall the new Server make? How shall he proceed on the physical level to carry his new conviction into action? How will he find his first "place"? One practical suggestion might be ventured. Volunteer organizations exist in many lands. These organizations have arisen to meet human needs and to anchor

new concepts. Many of them have been begun by, and are headed or subjectively supported by, world disciples. There are such groups working in every conceivable field—mental health, displaced persons, international unity, human rights, politics, education, science, cultural exchange, racial problems, to name a few. With no major displacements in his life, whatever his profession, the new Server can begin to serve by selecting a field in which he is not only interested but experienced, joining in and becoming active. Every server, from the most humble to the most skilled and advanced, will find himself warmly welcomed, for volunteer organizations are always much in need of all types of assistance.

Should the new server possess any particular aptitude for working with people, for organizing and programming, he will find himself advancing quickly to a position of influence and trust. The esotericist in the new era must, wherever possible, rise to places of power and influence in order to assist at the Great Birthing. If the person has some aptitude but little skill, he will find ample opportunity to improve his facility. Writing, speaking, skill in handling people and more especially groups of people, planning and directing events—all these skills may be unfolded as fast or as slowly as the server wishes, without the penalties or jeopardies that might be involved should he immediately seek his livelihood through his new service.

An avenue of approach to a stance in human affairs through a volunteer organization always holds the possibility of opening into a major avenue of expression and a centre of dynamic service. The organization itself may become the vehicle or the gained experience, skills and contacts may open the doors in another, perhaps unexpected direction. The experience may prepare the server for real cooperation in the project of some major disciple, or for the day when he will precipitate and clothe a fragment of the Plan himself.

Subjective Changes

Let us now consider for a few moments the subjective side of his experience, thinking back of his action and his stance in terms of energy reception, flow and direction.

As the new server contemplates becoming a more powerful influence for good in the world, he is in fact considering the ways in which he may become active in conducting higher voltages and more current than those which have been necessary for his personality expression and which he is accustomed to handling. The customary

personality energies have been more or less unconsciously received, and the forces unknowingly dispensed. He is now coming into *conscious* control of them, and as he places himself in group work, and as he endeavours to provide by his consecrated life the sort of channel which his Soul will accept for use, he is contacting progressively stronger energies, progressively more consciously.

The Disciple

If he, now, deliberately places himself in a point of stress, say in an organisation in which he has assumed stance, he will automatically evoke a downflow from Soul levels. He will find he *needs* more strength, more power, more love, in order to do the task he has set about. He will ask *of his necessity*; a strong vacuum will be created, and the Soul energies will impinge upon his ring-pass-not. *He will meditate because he has to.* He will meditate to clear a channel. He will meditate to invoke the downflow and he will meditate on its proper dispensation through the fabric of the work with which he is connected and the task he has assumed and is fulfilling. The meditation techniques and processes which he has learned and with which he has experimented will begin to fall into the background of his thought. They will become automatic as his attention becomes occupied with energy flow and its direction. He will note that the processes whereby he prepared for this stage were vital and were successful, having built the reception and distribution network that he now manipulates. His knowledge will begin to become wisdom through experience, and he will discover that until then he really knew nothing.

As he develops and directs projects in conjunction with his chosen service, he discovers that he is acting out the processes of thought-form building and vivification. He begins to meditate continuously. He finds that in order to hold a goal clearly in mind, and move toward it, in order to bring into manifestation the projects with which he is working, and in order to inspire the people and vivify the group, he must keep his attention upon them while maintaining the influx from above and within. He learns to "scatter not his force", and through continuous re-collectedness accomplish his task.

He quickly discovers what things in his life are conductive and which are non-conductive. Thus he eliminates the non-essentials.

If in line of duty he plans an event, he does so with the subjective side in mind. Suppose he were planning a commemorative dinner

of some kind. He will think of it as a powerful magnetic focus that he will build and feed and pack with as much radiatory energy as possible. He will plan and build in every way available so that at the time of the event a powerful vortex will have been created, drawing down through united invocation of the participants a massive influx of energy corresponding to the note he has caused to be sounded, and amplifying or anchoring some needed concept or program. He will have created a demonstration of ceremonial magic. The effect will be a manifestation of energy which will in some degree affect the etheric and thought life of the planet, causing oscillation in direct proportion to the intensity of the created radiatory field. His choice of speakers and of all arrangements, the time he gives to the build up and preparation for the event, will all be done with these subjective considerations in mind.

Opportunity Rewards Capacity

In his organization and among the group of his co-workers, he will become an increasingly radiatory point, particularly if he has chosen a conductive group, one that is very clearly aware of some specific human need and is acting in a sacrificial manner to meet it. For in order for himself to conduct energy into the situation, he *must be drawn on*, consciously or unconsciously, otherwise the downflow he has evoked in his own practices will have no specific points of influx and will tend to "deadend" with him. If he is sufficiently radiatory in himself and *matches his potential with equivalent skill in action*, he will find that persons almost surprisingly turn toward him, look to him more and more for vision and strength. He will find his opportunities for service grow just as fast as he does, and measure him exactly—measure him in terms of the effort he is willing to put forth and in terms of the sacrifices he is willing to make, and, every bit as important, in terms of the facility and skill he can show in the handling of the outward activity. He will find that his progress and opportunities are advanced as fast as he is willing and capable of going. The needs of the Hierarchy for trained personnel are great. They have so few trained servers who are awake to the new needs, the new orientation, and can move with facility and effectiveness through the fields of human endeavour. Too many are still responding to the orientation of a completely subjective existence, and are unable to cope with the practical means at the physical level.

In the new orientation and in the impending externalization of the Hierarchy lies the opportunity of the age for those who can adapt themselves to change and serve effectively in the outer world. For they will construct in themselves the bridge by means of which the first shall be made manifest in the seventh. As they do so they will create the new Yoga and the New Age.



All-Inclusive Truth

Truth, O' shameless wanton*
Wond'rous, naked purpose—
Shall we not worship Thy form
In formlessness
Through the day and the dark,
And the death watches?
Life and Love and relative change
Hold no impediments for Thee.

Shall we not burn as a flame
In the windless night?
Proudly, calmly, *humbly*
Shall we beseech the Light of Wisdom
To our dream?

Little men—
Over-proud egos—
(One facet of the flawless jewel)
Shall we be but self-haunted?
Worshipping in small, muddy pools,
On the way to Man's wholeness
In the ocean of God?

Ian Wolfe

* *Wanton* means unrestrained, luxuriant, *shameless*, because there is nothing of which to be ashamed. It has the opposite of the usual meaning, when it is focussed on Purity, the Whole, the All-inclusive.

Signposts to the Future

By

Helen Stinson Shaper

A traveller lost in the swamps has few signposts to help him find his way out. A pilot above the clouds has his complicated instruments to guide his flight. A personality on the earth today needs signposts to help him see the lights of the Aquarian Age ahead. His own soul can guide him toward recognition of those lights. In his play, *A Sleep of Prisoners*, Christopher Fry says—

“Thank God our time is now when wrong
Comes up to face us everywhere,
Never to leave us till we take
The longest stride of soul men ever took.
Affairs are now soul size.
The enterprise
Is exploration into God.”

Lately we have read of Major David G. Simons who soared aloft in an observatory balloon in outer space reaching an altitude of about 102,000 feet, a record. For 32 hours he sat in his observation booth floating in the upper 100th of the earth's atmosphere, looking out on an unforgettable picture of beauty. Asked if he felt close to God, the major replied: “This is God—the privilege of being able to contribute to the progress of man.”

So as we struggle up the path it helps and inspires, to recognize that “fellowship of the concerned”, as one writer has called “The New Group of World Servers”, those who, consciously or unconsciously, are helping to paint these “Signposts to the Future.”

One great source of discovery of these is reported in the UNESCO Features, a weekly bulletin for press and radio, “Teaching Tomorrow's World Citizens” by Georges Fradier. At the Neuchatel's Girls High School (College Classique de Jeune Filles in Switzerland) thirty girls, 12-13 years of age, each week took an imaginary trip to Greece; its art, its peoples became living subjects. They sang Cretan folk songs, whose translation they understood. They explored Greek mythology, they learned of the life and daily tasks of the modern Greek peasant. It was hard work. Nothing was changed in the general curriculum but each lesson—history, geography, literature, drawing—was related in some way to Greece. Most of us

remember Greek history as a string of dates and names related to people hundreds of years ago! The school girls of Neuchatel know it as something alive, real, and part of life today. In fact these 12 and 13 year olds are now so well informed about everything Greek that very few adults *would* dare to engage in a discussion with them on Spartan education, Olympic games, the theatre in the time of Pericles, or the economic and social conditions of modern Greece.

They have written a real book on Greece to which each girl contributed. And have also written another book, beautifully illustrated, on Switzerland, which they are sending to the students of the Athens High School with whom they correspond regularly.

The success of such a school program should be credited in a large degree to the leadership and understanding of the school administration and teachers. They must be convinced of the value of the project and their whole heart must be in it. This is part of a program sponsored by UNESCO to develop among children a sense of the equality and brotherhood of man; to teach them about other countries and their problems; and to show them that these problems can be solved through international co-operation. Today, more than a hundred schools, in thirty-two countries, are taking part in this program launched in 1953.

The Tibetan has said that the radiation today of the Christ spirit, actively present in the hearts of all disciples, is the one thing which can salvage mankind, enable humanity to move forward on the Path of Discipleship and thus evoke that new spirit which can and will build the New World. Surely the movements just described are examples of this radiation.

Last June over 40,000 students from 136 countries took part in the exciting activities which end the academic year in American colleges and universities. In universities in Europe, Asia and Africa almost 10,000 Americans prepared to return home. To all of these students has come a stretching of the mind beyond the family and national boundaries. Some of us who have been associated with any of them have also had our minds stretched, our understanding deepened. As they leave us to return to their own lands our friendships go with them, and theirs stay here. The world is a little smaller for us both—a little closer to a real knowledge of the meaning of brotherhood and surely a step away from another war. This exchange idea between countries is growing rapidly in all walks of

life and cannot fail to guide the world along the path toward mutual understanding if only it can be done fast enough!

In a column regarding Television I read very recently that the National Broadcasting Company's program "Wide Wide World" will soon present a story of man's preparation to take off into space. "And that is much closer than most of us realize," said the producer of the series. One of the men who has been gathering material for the program says he was intrigued by the mechanical marvels but utterly amazed at the men involved. This is "a new breed of men" he said of the engineers, scientists and pilots. "For them, space travel is virtually here right now. They're ready to go any time. They're already thinking and living out of this world, so to speak. The matter-of-fact way they talk about it stuns an outsider. And they are so *incredibly young for the part*. Many of them are in their early middle twenties. The cool confident supervisor of making the incredible engines for these ships of the future in one of the California plants is 22 years old." (What did the Tibetan say of the souls now coming into incarnation?).

Another signpost to the future is the one put up by the National Conference of Christians and Jews. Their program is called, "Lighting Lamps." "Lamps that will dispel the darkness of bigotry that people shall live as one family of man." In the Catholic pamphlet I read, "Never was the need for concerted action of all men of good will more paramount." In the Jewish one, "The prophets of Israel bid us pursue justice, seek peace and attain brotherhood with every one of God's creatures, whatever their race, creed, or class." From the Protestant pamphlet, "Members of all these groups are now enthusiastic supporters of this movement which enlists their cooperation on a civic level for the common good. They have discovered that the paths to understanding and good will are rooted in the very Faith they treasure."

The days are often dark and complex but possibly it is because our eyes are held too closely on the immediate details of life. Shall we lift our eyes to the mountains—from whence cometh our help; our help cometh from the Lord who made heaven and earth! Even through the mists we may see that the signposts into the New Age are increasing!

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On Our Bookshelf

Let the Plan be Implemented

The Spirit of Masonry, by Foster Bailey, 135 pages. Published by Lucis Press Ltd., 38, Broadwater Down, Tunbridge Wells, Kent, England, 12/6, U.S. \$2.50. Order through Lucis Publishing Co., 11 West 42nd St., 32nd Floor, New York 36, U.S.A. or 38, Broadwater Down, Tunbridge Wells, Kent, England.

“Consciousness is literally the reaction of active intelligence to the pattern. Today, it is as if we were responding consciously and with an increasingly intelligent purpose to the design as laid down by the Master Builder upon the tracing board. As yet we do not and cannot enter into that Cosmic Mind and vibrate in conscious unison with the divine Idea nor grasp the Plan as it is sensed and seen by the cosmic Thinker. We have to work with the design, with the pattern, and with the Plan, for we are only as yet in process of being initiated into that Plan and we are not aware of the true significance of those great *Identifications* which enabled the Carpenter of Nazareth to say: ‘I and my Father are one.’

“But it must also be remembered (and herein lies the clue to world unfoldment and to the mystery of past, present and future) that we are dealing with matter-substance and with forms which are already conditioned, for they were conditioned when the creative process began. The material to be found in the quarries of manifested purpose is, symbolically speaking, *Marble* and is thus conditioned. It is not clay or slate. It is from this marble, with all the inherent attributes of marble, that the Temple of the Lord must be built, in conformity to the design or pattern. This conditioned substance must be accepted as existing and must be dealt with as it is. Such is the parable of the ages. The design, the material, and the future temple are all subjectively related, and it is this that the soul knows. For the soul is the One who appropriates the material (already conditioned and qualified), and for ages the soul wrestles with that material, building it into tentative forms, discarding it at will, gathering together again the material needed, and steadily making more adequate models as the pattern is visioned. Some day, the

model will be discarded, the pattern will be seen as it really is, and the worker, the soul, will then begin to build consciously the Temple of the Lord, out of the conditioned and prepared material which, for long ages, it has been preparing in the quarry of the form life, the personal life.

“ Here, therefore, are indicated two crises in the subjective life of the soul:—

1. The crisis wherein the soul, blinded, limited and handicapped by form, begins to work in the quarry of experience, far from its own country, with inadequate tools, and in complete temporary self-imposed ignorance of the design, or pattern.
2. The crisis which comes very much later in the soul's experience, wherein the soul knows more clearly the design, and in which much material has been prepared. The soul is no longer blind, and can now work in collaboration with other souls in the preparation of the material for the final Temple of the Lord. The soul, incarnate in human form, places in that Temple his particular contribution to the whole, which might be stated symbolically to be:
 - a* A stone placed in the foundations, typical of the consecrated physical life.
 - b* A column in the Temple itself, typical of the desire or aspirational life.
 - c* A design upon the tracing board, which coincides with the Great Pattern or Design, and which is that fragment of that design which the individual had to supply and in search of which he went forth.
 - d* A radiance or light, which will augment the Shekinah, the light which ‘ ever shineth in the East ’.” (D.K.)

With the building of the Temple and the implementing of the Plan all men are inevitably concerned. Certain illustrious institutions hold within their formation the outlined methods whereby achievement is possible; and of these the ancient Craft of Freemasonry is an outstanding example.

A book dealing with an Order which necessarily holds the significance of its secret in close security, may seem on first consideration to be a rather specialised volume of interest to those who have given their allegiance or feel attracted to the Order concerned.

However, this book concerns the spirit of masonry and the spirit is ever free and available for all men to touch, if they so will. Moreover, it is a spirit which is imbued with those ageless truths which are of significance to us all.

For the mason this book can be an aid to expansion of consciousness in the understanding of the pattern of his work. It can help him make new entry into the world of meaning. The contribution of Masonry to the evolutionary scheme is clearly expounded. And the non-mason will inevitably gain new comprehension of the spiritual value of the dramatic symbol.

Above all, the Soul who is the real Mason in each one of us, whether or not we may actively work with some rite of the ancient Craft, will find in this book an opportunity to unfold its own wisdom within the mind while we penetrate the script.

Those interested in occult meditation will be familiar with the idea of creating a temple for the Light of the Soul, and the chapter on "Building the Holy Temple" will be sweet familiar teaching in new guise. They will find in it also the concept of rule by Hierarchy.

These themes, which in their more abstruse forms may be known to the well-read esoteric student, are ripe for building into the consciousness of humanity. This book contains thought-forms which can be used in service.

Not least of these are to be found in the passages that illustrate the creative usefulness of ritual (which can include rhythmic, cyclic action) in spiritual work. This is topical in a period of history that is dynamically influenced by the Seventh Ray of Ceremonial Order and Magic. Masonry itself is said to be largely an expression of seventh ray activity, and in an age that will see this ray energy carry "The Light" down onto the vital-physical plane, just as the sixth ray period brought it to the astral level, the Craft must surely have the opportunity of an important destiny before it.

If, in the words of the esoteric commentary upon the work of the Seventh Angel given in *The Spirit of Masonry*, we feel inclined to ask, "But why this opening of the Temple doors?" The answer comes immediately from the same source, "Because the time is ripe; the Craftsmen are prepared. God has created in the light. His sons can now create."

John Sinclair

"Lest We Forget"

Editorial

Adeste Fideles

Christmas Day, 1940

Over the Radio

From Bethlehem, with solemn tones,
Chimes of *Adeste* rang;
And Frenchman, Pole, Australian, Czech,
With soldier comrade sang.

Old carols came from Coventry,
For faith a song can sing;
One almost heard the English bells—
The bells that must not ring.

But "changes" spoke from Midlands farm
Despite portentous times:
"We're ringin' 'em on 'and bells now,"
They said, and gave the chimes.

The Year 1941

Britain, steadfast as a rock,
Pays yet a heavier toll;
Gallant China keeps the faith,
And martyred Greece, her soul.

Russia pours her millions in
To save the motherland;
United now, and resolute,
America will stand.

Free men and bondmen give their lives
The darkening tide to stem,
And men still see the Star of hope
That shines on Bethlehem.

Margery Strong.

We are told not to look backward—and true it is that we should live in the present and serve it and face the future, but sometimes we should cast a look over our shoulder into the past, that we may learn from our errors and gather strength from remembering the times when men transcended themselves, and were valiant for Truth despite all odds.

Let us remember the days when China was our ally; when Russia held the gates against the Nazis; when Britain stood alone and the United States dallied with isolationism, and only went in when attacked, but then gave much of money and of blood. France as well as Greece, was martyred. And now Red China is denied membership in the United Nations, because another Communistic veto seems not wise; Russia is our most dangerous enemy despite her promise of future greatness; France is in her nadir, opposing that freedom and liberty in Algiers, which she has always declared to be her soul purpose: "Liberté, Egalité, Fraternité"; and while the soul bond (second Ray of Love-Wisdom) that binds Britain and the United States together, cannot be broken (Russia's great hope is that it will be) we look askance at each other's methods, and both countries serve expediency at times rather than their timeless principles.

The wheel turns. Our allies become enemies, our enemies become allies—our friends develop unsuspected faults, our enemies show an equally unsuspected grace and power. The wheel rolls on. No nation can swim against the tides of evolution and win in the long run. It is deeply regrettable when time runs out and one must cut the Gordian knot with a sword; frayed ends always remain. It is better patiently to untie it; but if Humanity by long continued, deliberate error, or even by inertia, or ignorance, runs itself up a blind alley, it must fight its way back to the main line and pay the price. War is indeed brutal, stupid and a bitter loss to both sides. War is the collective Karma of our selfishness and wrong will; it is not the Will of God. "One more such victory and I am ruined," said the Greek General looking over the battle-field covered with the slain.

Will we never learn? First we give "too little and too late"—then we give too much and too soon—and so the scales of Libra swing with violence up and down, and are not balanced. Until they are, we are told, the right hand scale cannot move upward—matter must be redeemed, before we can enter into the energy of Spirit which is imprisoned in matter. The answer is conformity with the

majesty of the immutable Law; only then can we hear the music of the spheres, contribute our earth note to that of the heavenly bodies which move in harmony with the magnetic rhythm of Love—that cosmic, universal Love which in very truth, “makes the world go round.” Gravitation is the lowest, physical expression of the “binding” law of love.

God has infinite patience with evolution—we must have a finite touch of the same—hold some problems in solution in Love while the answer evolves. Evolution can be quickened, it cannot be by-passed. We can, however, hasten the day, of the reappearance of the Christ, by selfless living, and “feed in our hearts, by faith with thanksgiving,” on man’s valiant efforts in the past, or the opportunity of the present, and on the glorious future of Humanity that is promised by Those who have a longer, clearer vision than we.

Anne Pierce



Out of Bounds

A little Boy of heavenly birth,
But far from home today,
Comes down to find His ball, the earth,
That sin has cast away,
O comrades, let us, one and all
Join in to get Him back His ball.

—Father John Tabb

Reminder. *Special gift offers for complete Hercules series, or one year's Beacon subscription, open until 31st January, 1958.*

"Isis Unveiled" looks at Libra

It was a beautiful idea of the Greeks, this Libra, or the balance, expressing as much as could possibly be done without unveiling the whole and ultimate truth. They intended it to imply that when the course of evolution had taken the worlds to the lowest point of grossness, where the earths and their products were coarsest, and their inhabitants most brutish, the turning-point had been reached—the forces were at an even balance. At the lowest point, the still lingering divine spark of spirit within began to convey the upward impulse. The scales typified that eternal equilibrium which is the necessity of a universe of harmony, of exact justice, of the balance of centripetal and centrifugal forces, darkness and light, spirit and matter.

All are the scales of universal harmony; justice and equilibrium are placed at the central point of the Zodiac. . . . The centripetal and centrifugal forces, as symbols of Good and Evil, Spirit and Matter, Life and Death, are also those of the Creator and the Destroyer—Adam and Eve, or God and the Devil, as they say in common parlance. In the subjective, as well as in the objective worlds, they are the two powers, which through their eternal conflict keep the universe of spirit and matter in harmony. They force the planets to pursue their paths, and keep them in their elliptical orbits, thus tracing the astronomical cross in their revolution through the Zodiac. In their conflict the centripetal force, were it to prevail, would drive the planets and living souls into the sun, type of the invisible Spiritual Sun, the Paraatma or great universal Soul, their parent, while the centrifugal force would chase both planets and souls into the dreary space, far from the luminary of the objective universe, away from the spiritual realm of salvation and eternal life, and into the chaos of final cosmic destruction, and individual annihilation. But the *balance* is there, ever sensitive at the intersection point. It regulates the action of the two combatants, and the combined effort of both, causes planets and "living souls" to pursue a double diagonal line in their revolution through Zodiac and Life; and thus preserving strict harmony, in visible and invisible heaven and earth, the forced unity of the two reconciles spirit and matter.

Isis Unveiled, Vol. II, pp. 457, 458, 463.

The Voice of a Vision

I feel in myself the century turning,
the chaos of ages melt in white light,
my star burning not alone in my breast
but rising at last on a tide in the world.
Thus ever have I prayed toward prophecy;
having forseen myself as pilgrim, and the Way,
now do I see the world evoked from slavery.
For though the great star heralding new birth
is not yet risen, still it comes; and before it
comes the tide, the gathering of souls
to face the East and wait in West,
to shepherd their humility in this deep night
and welcome all as brothers for the Following—
the chaos of the ages melts toward light!

Jeanne Bagby